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J. G. WOOD.

Thomas F. Torrance

SCS #1301

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THE 29-7-55d  
DECLARATION  
OF THE  
*True Presbyterians*  
WITHIN THE  
Kingdom of Scotland;  
CONCERNING  
Mr. George Whitefield, and the  
WORK at Cambuslang.

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Isa. viii. 20. *To the Law and to the  
Testimony: If they speak not ac-  
cording to this Word, it is because  
there is no Light in them.*

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Printed in the Year MDCCXLII.

THE  
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STATE

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The DECLARATION, PROTESTATION and TESTIMONY of the suffering REMNANT of the *Anti-Popish, Anti-Lutheran, Anti-Prelatick, Anti-Whitefieldian, Anti-Erastian, Anti-Settarian*, true Presbyterian Church of CHRIST in Scotland.

*Published against Mr. GEORGE WHITEFIELD and his Encouragers, and against the Work at Cambuslang and other Places.*

**A**MONG the many singular Blessings, Favours and Mercies, that our good and gracious God hath, out of his infinite Love, bestowed upon us the People of Scotland, ever since the Light of the glorious Gospel of Jesus Christ shined in this Land, this is one, the utter Aversion that hath been among the Godly, at all Times when true and undefiled Religion was owned by any in this Island, at *Prelacy* the Mother, and *Popery* the Daughter of Mystery *Babylon*, the Mother of Harlots, and Abominations of the Earth, who hath long defiled all the Nations in *Europe* with the Wine of her Fornications, spiritual Whoredoms and Abominations. As the erecting of *Prelacy* by *Palladius*, who was sent by Pope *Celestine* to this Land, about the Year 452. was the first Cause of corrupting and interrupting of the pure



pure Doctrine, Worship, Government, and Discipline of Jesus Christ, (which was so early, by the Mercy of God, established in this Nation) and bringing the whole Nation under the Bondage and Slavery of *Popish* Idolatry, which it continued in about 1000 Years: So it is observable, ever since that Time that *Prelacy* had its first Being and Beginning in *Scotland*, that the Purity of Doctrine, Practice of Holiness, and a Gospel-Conversation, was never known to be among such as were either Owners or Favourers of abjured *Prelacy*. Neither did the Purity of Doctrine and Worship, the impartial Exercise of Church-Discipline, the Power of Godliness, and Life of practical Religion, ever prosper in this Nation under the Establishment of *Prelacy*, and Toleration of Sects and Heresies, except among those who were in stated Opposition to these Mysteries of Iniquities. Nor can there be so much as one Instance given, that ever there was a *Diocesan* Bishop or tolerate *Sectarian* in this Land, who were single, sound and sincere, in the true and pure Worship and Service of God in their own Practice, or Promoters of that Doctrine which is according to Godliness among others: For the Lord hath ever set such blae Marks of his Displeasure upon prelatick and sectarian Teachers, as hath evidenced them to be Plants that his heavenly Father never planted, which in due Time he will root up, *Matth.* xv. 13. And all the Favour and Friendship that ever *Prelacy* and *Sectarianism* had in this Land, was always among such as were destitute of the Truth, tainted with some Error or other, immoral in their Conversation, or such as preferred their own vain Imaginations, Self-Interests, and the pleasing of superior Powers, above the Rule of God's Word, the precious Interests of Jesus Christ, and pleasing of the Lord: For the Godly, of all Ranks, ever had these Evils in Abomination, as Tares which the Devil, out of En-



vy at the good Seed of the Gospel, did sow in the Field of the visible Church, when Men were sleeping in Security, *Matth. xiii. 25.*

If we look back to the faithful Contentings of our worthy Ancestors, in the Days of King *James VI.* and *Charles I.* against this Plague of *Prelacy*, we may see how detestable it was to all the true Fearers of the Lord at that Time: And if we take a View of the true undaunted Zeal and Courage of the Godly, who suffered so many Cruelties in this Land under the last prelatick Persecution, who took joyfully the spoiling of their Goods, and jeopardded their Lives unto the Death, in the high Places of the Fields, *Heb. x. 14. Judges v. 10.* we will see that they had such a full Perswasion of the Sinfulness of *Prelacy*, that they would rather undergo the worst and greatest of Afflictions, Sufferings and Persecutions that their Enemies could invent against, or afflict upon them, rather than to taste, touch or handle with *Prelacy*, or any other forbidden Thing, in the Worship and Service of God.

But while we make Mention of the Faithfulness and Zeal of the Godly in this Land in former Times, we may blush and be ashamed at the base Degeneracy of such as make Mention of the God of *Israel*, and call themselves of the Holy City, *Isa. xlviii. 12.* we mean the present lukewarm *Laodicean* Ministers and Professors of this *Erastian* Church, whose Ways are such as may astonish the Heavens, and make them horribly afraid, and very desolate, because they have forsaken the Lord, the Fountain of living Water, his true covenanted Cause, Truth and Ways, and have hewn out to themselves broken Cisterns that can hold no Water; in walking after the Imagination of their own Hearts, and gadding about to change their Ways, by going in the Way of *Egypt* and *Assyria*, to drink the Waters  
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of *Sihor* and the River, even the poisonable Puddles of *Prelacy* and *Sectarianism*, from which it seems they will never be reclaimed, till the Lord, in his just Displeasure, make their own Wickedness to correct them, and their Backsliding to reprove them in some discernible Way, *Jer. ii. 12, 13, 18, 19.* Ah! how sad and lamentable is it to hear tell of the Carriage and Conduct of Men, who call themselves *Presbyterian* Ministers, who should be a good Example to others, especially to those whom they profess to have the pastoral Charge of, falling into such an extreme Degree of dangerous Apostacy and Backsliding from the covenanted God of *Scotland*, and all his covenanted Ways, as to call, invite, and join in full Communion, in Word and Sacrament, with Mr. *George Whitefield*, an abjured prelatick Hireling, of as lax Toleration-Principles as any that ever set up for the advancing of the Kingdom of Satan, and teaching their Parishioners, by their black Example, to fall into the same Excess of backsliding and departing from the Lord. Oh! how base and contemptible hath the Lord, in his Justice, made them before all the People, for the Wrongs they have done to him, his Glory, Cause, Interest and People, now, when they are calling, inviting, and almost as highly esteeming this wandering Star *Whitefield*, who steers his Course according to the Compais of Gain and Advantage, and his vain-glorious Orations, as these brutish People did proud *Herod*, who gave the Shout, and said, *It is the Voice of God, and not of Man, Acts xii. 21, 22.* And that because he, with his enthusiastick-like Raptures, and deluded Experiences, multiplies their Congregations, and regains their lost Credit among their own Hearers. Ah! whither will they cause their Shame to go? *Tell it not in Gath, publish it not in the Streets of Askelon, lest the Daughters of the Philistines rejoice, lest the Daughters of the Uncircumcised*

*triumphed triumph*, 2 Sam. i. 20. Ah and alas for it! how may the idolatrous Church of *England*, and the Antichristian Church of *Rome*, sing, rejoice, and make merry, now when they hear tell of so many in the Church of *Scotland*, which was once terrible like an Army with Banners, against all the known Enemies of Christ's Kingdom; now mustering under the Banner of a base *English Imposture*, whom, it seems, they have made Choice of as their Commander in Chief, that so he, with such of the Ministers of this *Erastian Church* (who are his free Volunteers) as he thinks fit to prefer, as his under Captains and Field-Officers, may lead the whole covenanted Kingdom of *Scotland* back to *Egypt* and *Babylon*, to the Bondage and Slavery of *Popery*, *Prelacy*, and *Sectarianism*.

If the Godly, who suffered Fining and Confining, Spoiling and Plundering, Imprisoning and Torturing, Banishing to foreign Nations, and selling as Slaves to new Plantations, Cold and Hunger, Hidings and Wanderings, in Desarts, in Mountains, in Dens and Caves of the Earth, for their Nonconformity with *Prelacy*, and refusing to join in Worship with abjured *Curates*, were now living to see Men and Women, who call themselves *Presbyterians*, admiring at, and wondering after this old deformed Harlot *Prelacy*, the Mother of *Antichrist*, by joining freely, without Compulsion, in Church-Communion with an *English* prelatick Priest, and esteeming him so highly, as if he were some other Thing than a mortal Creature; they would surely be surpris'd to see their degenerate Posterity, as far forsaken of God, and as far ensnared by Satan, as the Children of *Israel* were, when, in an unsanctified Fit of Madness, they were dancing about the golden Calf, to the Dishonour of God, and their own Sin and Shame among their Enemies, *Exod.* xxxii. 17. 25. And they might with Safety conclude,

clude, that either they suffered in vain, or else, which is much more certain, that this Generation generally are greatly endangering themselves, by walkings with Pleasure, in contrary Courses from those Ways of Truth wherein they found the Lord's Approbation, and Peace and Safety to themselves.

And if these faithful and famous Ministers, Mr. *James Guthrie*, Mr. *John Kid*, Mr. *John King*, Mr. *Richard Cameron*, Mr. *Donald Cargill*, Mr. *James Renwick*, and the rest of our highly honoured Martyrs, who were sacrificed to *prelatick Wrath*, in Fields, on Scaffolds, and in Seas, and *overcame by the Blood of the Lamb*, and by the Word of their Testimony, and feared not their Lives unto the Death, but resisted unto Blood, striving against the Sin of complying with abjured Prelacy, Rev. xii. 11. Heb. xii. 4. were now living to see, or hear tell, what is fallen out in covenanted Scotland, among Men who call themselves *Presbyterians*, who are inviting and employing the most *latitudinarian prelatick Priest*, that ever essayed to confound and unite unto one almost all Sorts and Sizes of *Seets* and *Hereses* whatsoever, with orthodox Christians; to assist them at their most solemn Occasions, and not only admitting him to profane the holy Things of the Lord, by partaking of the Lord's Supper himself, but also by employing him to preach, exhort, serve Communion-Tables, and to take the Bread and Wine, the Elements whereby Christ's Body and Blood are represented in this holy Ordinance, in his foul *prelatick sectarian* Hands, and to break and divide the same among their Communicants, as if he were a lawful Minister of Jesus Christ, who had his Commission to preach the Gospel, and to administer the Seals of the Covenant of Grace; they might be afraid that Scotland is now fallen away from the Lord by a perpetual Backsliding, that *he hath forsaken his House, left his Heritage, and given his Church*

Church, which was once *the dearly Beloved of his Soul*, to the worst of her Enemies; and bound them under this Sentence, *They are joined to Idols, let them alone*, *Jer. viii. 5. Jer. xii. 7. Hos. iv. 7.* since they, by their Practice, are ratifying and approving the shedding of the Blood of the Saints, for their Nonconformity with *Prelacy*, as if it had been good Service done to God, and are condemning all that they contended for, and justifying all that they witnessed against. And, considering this, there is great Reason to fear that our highly honoured *Martyrs*, and other *faithful Witnesses*, will rise in the Judgment against this Generation, who are condemning all their Zeal and Faithfulness, and burying all their faithful Testimonies against *Prelacy* and *Sectarianism* in deep Forgetfulness. Alas! it seems that the Ministers and Professors of this *Erastian Church* are resolved upon such an Excess of Defection and Apostacy, as that they shall defy any who shall come after them, either to outrun or overtake them in their sinful Courses. And alas! this looks like the Time, wherein the Devil is come down to *Scotland*, *having great Power, because he knoweth that he hath but a short Time*, *Rev. xii. 12.* for it is a great Sign that the Day of *Scotland's Visitation* is near, when *the Abomination, that is hastning on Desolation, is standing in the holy Place*, *Matth. xxiv. 15.* And this is made out with a Witness, when one of the idolatrous Priests of the *prelatick Church of England*, is employed to stand at a Communion-Table, with Bread and Wine in his Hands, to break and distribute among nominal Presbyterian Communicants in the Church of *Scotland*, which is and ought to be for a Lamentation, and that which should be both mourned for, and witnessed against.

And therefore, altho' we judge ourselves to be both unworthy, and very insufficient of ourselves, either to witness for Truth or against Defection, yet

cannot be altogether so silent, as to suffer such an unparalleled Wickedness as this is, to pass without a Witness and Testimony against it. We then, who are the contending and suffering Remnant of the true *Presbyterians* of the covenanted Church of Christ in *Scotland*, who are still endeavouring, through divine Assistance, to adhere to the sworn to Principles of the true covenanted *Presbyterian* Church of Christ in *Scotland*, which are clearly laid down in the Word of God, and represented to the World in our last Declaration, published at *Linlithgow*, December 18. 1740. Pag. 9, 10, 11, 12, 13. which we own and desire stedfastly to adhere unto, do hereby, in Homologation of the same, and of all our former faithful Declarations, Protestations, and Testimonies given for Truth against Defection, enter our Protestation, Witness and Testimony against *George Whitefield*, and against all his Encouragers, who are following him in his pernicious Ways, and owning him as a Minister of the Gospel. And this we do for these Grounds and Reasons following.

1. Because, with Respect to his own personal Qualifications, he is not of a blameless Conversation, as the Word of God requires all Ministers of the Gospel to be, 1 *Tim.* iii. 4. *Tit.* i. 7. but is a scandalous Idolater, being a Member of the idolatrous Church of *England*, who symbolizeth with the idolatrous Church of *Rome* in many of her Idolatries, as the Cross in Baptism, which is the making of an Image and Likeness of a Thing upon Earth, and is one of the Idolatries forbidden by God in the second Commandment, *Exod.* xx. 4. Kneeling at the receiving of the Lord's Supper, which is a worshipping of the Creature, and one of the gross Idolatries which the Lord hath forbidden in the first Commandment, *Exod.* xx. 3. Bowing towards the East, bowing at naming of the Name *Jesus*; the Surplice, Mitre, and other Popish Vestments and Badges of the Pope's Li-



Livery; their Collects, Litanies, and set Forms of Prayer, private Baptisms, private Communion, confirming of Children, churching of Women, the Ring, and other idolatrous Rites in Marriage, observing of many idolatrous Feasts and Fasts, and Days abusively called Saints Days and holy Days; which Observation of Days and Times is expressly contrary to the Word of God, *Deut. xviii. 10. Gal. iv. 10.* no Day being holy, by divine Institution, but the Lord's Day only, which hath this Prerogative above all other Days, that it should be kept holy, *Exod. xx. 8.* All which Idolatries of the prelatical Church of *England*, are as void and destitute of divine Institution, as *Jeroboam's* golden Calves, which he set up at *Dan* and *Bethel*, were, *1 Kings xii. 28, 29, 30.* And practising of any of these, or any other Thing in the Worship and Service of God, which is either without or against the Rule of God's Word, is as certainly Idolatry in the Sight of God, as the worshipping of the golden Calves at *Dan* and *Bethel* were: And since 'tis sure that *Whitefield* hath sworn to confirm himself to all the Idolatries, Rites, and Ceremonies of the idolatrous Church of *England*, which are contained in their *English Popish* Liturgy, he is both a gross Idolater, and an Observer of Times. From what is said it is clear, that *Whitefield* is a Stone of the burnt Mountain of *Babylon*, and it is expressly contrary to the Word of God, to make him either a Foundation or a Corner-stone in the Building of *Zion*; but he, as one most grossly polluted, should be altogether put from the Work of the Ministry, *Jer. li. 25, 26. Ezra ii. 62.*

2. Because, from what he writes concerning himself, in that Pamphlet, called, *An Account of God's Dealing with him*, he plainly discovers himself, to any Person who reads the same, who is acquainted with the Word of God, and with the Spirit of God working by and with his Word, to be a Man who



who is neither led by the Word of God, as the Rule of his Faith and Manners, as all Men ought to be; nor is that, which he calls his Conversion, founded upon any Gospel-Promise in the Word of God; nor seems he to have any better Foundation for it, than that which the blasphemous deluded *Quakers*, and other *Enthusiasts*, place their Happiness upon which is only the Indwelling of the Spirit of Error and Delusion in their Souls; for all his pretended Foretastes of God's Love, Raptures, Rays, Impressions, and Spirit's Workings, to adopt, purify and direct him, have nothing of the Word of God in them, as is evident from these Passages of that Account which he gives of himself; for therein he says, *Page 9.* ' Here God was pleased to give me a  
' great Foretaste of his Love, and fill me with  
' such an unspeakable Rapture, that I was carried  
' out beyond myself. P. 12. I dreamed that I was  
' to see God upon Mount Sinai---This made a  
' great Impression upon me. P. 16. A Ray of di-  
' vine Light was instantly darted upon my Soul,  
' and from that Moment, but not till then, did I  
' know that I must be a new Creature. P. 23.  
' God always shewed me my Error---and, by his  
' Spirit, pointed out a Way for me to escape. P.  
' 27. The blessed Spirit was all this Time purify-  
' ing my Soul. P. 28. Having now obtained Mer-  
' cy, and received the Spirit of Adoption. P. 32.  
' The holy Spirit from Time to Time has led me  
' in the Knowledge of divine Things. P. 39. God  
' spake to me by his Spirit, and I was no longer  
' dumb.' From these Passages, from the whole of  
his Pamphlet, and from all of his Journals that  
we have seen, it is clear, that he doth not lay Claim  
to any Scripture-Promise in all the Word of God,  
as a Lamp to his Feet, a Light to his Path, a Means  
of that which he calls his Conversion, a Comfort in  
his Trouble, a Relief from his Distress, an Evi-

dence

dence of his being a new Creature, or a Confirmation of his being in a State of Grace: But the Foundation, and whole Fabrick of his pretended new Building, is fixed upon the Workings of such a Spirit, as speaketh not from, but without the Word of God, which we hold to be a Spirit of Error and Delusion, as all pretended Workings of the Spirit are, where the same Sanctification of the Spirit is not joined with the Belief of the Truth, *2 Theff. ii. 13.* And all who pretend to the Spirit of Adoption, and have not the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone, *Eph. ii. 19, 20.* we do positively hold and maintain, that they are under the Power of the Spirit of Error and Delusion, and are in far nearer Conjunction with, and Affinity to blasphemous *Quakers*, and other deluded *Hereticks*, than orthodox Christians.

3. Because the Word of God expressly excludes from the Work of the Ministry such as are Novices, *1 Tim. iii. 6.* And if Novices, that are newly come to the Faith be excluded from this high Dignity, then much more is *Whitefield* excluded from all Function and Office in the Church of God, who is not come the Length of a Novice in the true Knowledge and Practice of the true reformed covenanted Doctrine, Discipline, Government and Worship of the true covenanted Church of Christ in *Scotland*, to which he is a mere Stranger, being bred and brought up among the Flesh-Pots of *Egypt*, the Idolatries, Superstitions, Will-worship, and forbidden Ceremonies of the idolatrous Church of *England*, and poisonous sectarian *Herefy* in that Place: And is a poor, empty, vain-glorious, self-seeking, puffed-up Creature; who, according to the Testimony which he gives of himself, (which is the best we can have) seems to be in no better Condition, if not worse, than these poor blinded

*Jews*

*Jews* were, who, being ignorant of the Righteousness of God, went about to establish their own Righteousness, and submitted not to the Righteousness of God, *Rom. x. 3.* What he delivers to People, in preaching so frequently upon his own deluded Experiences, is sufficient to prove this: But for further Confirmation of it, let a few Passages of his forecited Pamphlet witness the Truth of what is here asserted: For there he very vain-gloriously says, “ *P. 17.* God enabled me to do much “ Good to many. *P. 30.* I daily walked with “ God. *P. 32.* I have been directed, even in the “ minutest Circumstance, as plainly as the *Jews* “ were in consulting the *Urim* and *Thummim* at the “ High-Priest’s Breasts. *P. 33.* I continued in my “ own City three Months longer, despised indeed “ by Man, but highly blessed by the Grace of God.” Yea, so abominably arrogant is this self-seeking Pratter, that he is not ashamed to take such a Commendation to himself, as is equivalent to that Commendation which the Spirit of God giveth to Jesus Christ, who is the eternal Son of God, and God equal with his Father: For of him it is said, *Luke ii. 52.* That *he increased in Favour with God and Man.* And Mr. *Whitefield* says of himself, in the above cited Pamphlet, *P. 18.* “ I grew in Fa- “ vour both with God and Man.” And this is a plain Testimony, that he is one who is seeking his own Glory, and not the Glory of God, *John vii. 18.* And as for the Doctrine of Self-Denial, which chiefly consists in renouncing of, and being denied unto all Sin and Self-Righteousness whatsoever, and counting them Loss and Dung for the Excellency of the Knowledge of Jesus Christ, and seeking to be found in him, not having that Righteousness which is by the Law, but that which is through the Faith of Christ; the Righteousness which is of God by Faith, *Phil. iii. 7, 8, 9.* he

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is so brutishly ignorant of it, that he puts *Popish* Penance in Place of Self-Denial. For Proof of this, see the above cited Pamphlet, P. 22. for there he says, That he refrained to eat Fruit, that he ate the worst of Food, when he might have had it better, and did wear mean Apparel, such as woollen Gloves, a patcht Gown, and dirty Shoes; and adds, "I resolutely persisted in these voluntary Acts of Self-Denial;" which plainly shews, that he knows nothing at all of that Self-Denial which Jesus Christ taught, and the Apostle *Paul* practised, which is of absolute Necessity to all who would be Christ's Disciples and Followers, *Matth.* xv. 24. *Mark* viii. 34. *Luke* ix. 23. *Phil.* iii. 7, 8, 9. But is one of these Self-Exalters that the Word of God declares shall be abased, *Luke* xiv. 11. And in as much as he bears Witness of himself, the Scripture hath already determined that his Witness is not true, *John* v. 31. *If I bear Witness of myself, my Witness is not true.* And this his Self-seeking and Vain-Glory is Reason sufficient to reject and disown him.

4. Because he is a Member of the prelatick Church of *England*, whose hierarchical Form of Church-Government, by Archbishops, Bishops, &c. is directly *Antichristian*, and expressly contrary to the written Word, which condemns all Manner of Superiority among Ministers of the Gospel, *Matth.* xx. 25. *Luke* xxii. 24, 25, 26. *1 Pet.* v. 3. and properly belongeth to that Form of Church-Government, whereof the Son of Perdition, who ascended out of the bottomless Pit, is Head: For the prelatick Church of *England* wants nothing of the Hierarchy of the *Antichristian* Church of *Rome*, except in this only, that, since the Days of *Henry VIII.* 1534. instead of the *Pope's* Supremacy, with which at that Time they invested their King, their King supplies the *Pope's* Place, and is unto them a little *Antichrist*,

or inferior *Pope*, with two Heads, one Civil, and another Ecclesiastick, and so is *Pope* in that Parr, being Supreme over all Persons, and in all Causes, as well Ecclesiastick as Civil; and, by virtue of this his blasphemous Supremacy, he gives, and his Archbishops and Bishops receive all their *Antichristian* Power, Dignity and Authority, which they enjoy themselves, and confer upon their Underlings; so it is sure that *Whitfield* is a Limb of *Antichrist*, the Man of Sin, whom the Lord in due Time will utterly consume with the Spirit of his Mouth, and destroy with the Brightness of his Coming, 2 *Thess.* ii. 8.

5. Because he hath taken upon him to preach the Gospel, and to administer the Seals of the Covenant of Grace, without having any divine Right or lawful Calling thereunto, he never being tried, approven, and ordained to the Work of the Ministry by a lawful Presbytery of Presbyterian Ministers, who alone have the divine Right to try, approve, and ordain Men to the Work of the Ministry, as these Scriptures make evident, 1 *Tim.* iii. 7, 10. 1 *Tim.* iv. 14. 1 *Tim.* v. 22. *Acts* xiv. 23. *Acts* xiii. 3. Neither was he ever lawfully called by any Congregation of Christian People, (who had, or have Power to call Ministers) in a lawful and regular Way: And therefore he hath no Right at all, that is either lawful or sufficient to empower him to preach the Gospel, or dispense Gospel-Ordinances; nor can he so much as pretend to any Right this Way, but only that which he, after his *Papish* Way of speaking, calls Ordination to holy Orders by one of the Bishops of *England*, which is no valid Ordination at all: For the Bishop, being one of his King's Vassals, who is no Church-Officer, from whom he hath his Power, he is no Minister nor Church-Officer of Christ's Institution; and therefore hath no divine Right whatsoever to preach the Gospel, or

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administer Gospel-Ordinances himself, and it is not possible that he can confer that Power, Dignity and Authority to another Man, which he never had to himself. Hence it is clear, that he hath no just Right whatsoever to preach the Gospel, or administer Gospel-Ordinances, and that all that he doth this Way is not of God, neither by the Will of God: But as he is an intruding Hireling, who hath run unsent, and preached without a Commission, *Jer. xxiii. 21.* A Boar and a wild Beast from the *Antichristian* Field of *England*, to waste and devour the poor erring People of *Scotland*, *Psal. lxxx. 13.* A Thief and a Robber, who, because he never could enter into the Sheep-fold by the Door, hath climbed up another Way, *John x. 1.* Therefore the Sheep, who know their Master's Voice, will flee from him, and not follow him, because they know not the Voice of such a *prelatick, sectarian* Stranger, *Ver. 5.* And alas! we have Ground to fear, that all the Encouragement that he hath met with in *Scotland*, is a Part of the Accomplishment of that which Christ hath foretold, *John v. 43.* *If another shall come in his own Name, him ye will receive.* And that he is one of these false Prophets, which is now shewing such Signs and Wonders among a deluded People, that, if it were possible, he should deceive the very Elect, *Matth. xxiv. 24.* And we pray that all who belong to the Election of free Grace, who are ensnared by his Delusion, may be speedily delivered out of his dangerous deluding Snares.

6. Because the owning of him, as he is a *prelatick* Priest, and one who is for the vast Toleration of *Sects* and *Heresies*, and for Union and Communion with *sectarian Hereticks*, to the great corrupting, polluting and defiling of the Doctrine and Worship, and quite overturning, and laying aside, as uselets, the Government and Discipline of the  
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covenanted Church of *Scotland*, is a most direct Breach of Covenant, being expressly contrary to the National and Solemn League and Covenants, by which every one in this Nation is solemnly obliged, in their several Places and Callings, to preserve the reformed Religion, which is according to the Word of God in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies; and, without Respect of Persons, to endeavour the Extirpation of *Papery* and *Prelacy*, that is, Church-Government by Archbishops, Bishops, their Chancellors and Commissaries, Deans and Chapters, Arch-deacons, and all other ecclesiastick Officers depending on that Hierarchy, Superstition, Heresy, Profaneness, and whatsoever shall be found contrary to the Word of God, to true Presbyterian Principles, to sound Doctrine and to the Power of Godliness, and not to make Defection to any contrary Party, against whom these Covenants were made; nor to fall into Indifferency or Neutrality in the Cause of God covenanted unto. It is also contrary to the solemn Renovation of the Solemn League and Covenant in the Year 1648. For therein we are solemnly engaged against all Error, *Heresy* and *Schism*, and against all the several Sorts of *Sectarians*, who were then appearing against our covenanted Work of Uniformity, which is founded upon the Scriptures of Truth. And since it is sure, that our National and Solemn League and Covenants, are founded upon the Word of God, it is also sure, that all the Duties sworn unto therein, are moral Duties, the Obligation of which no Man can disannul or make void, and for this Reason their Obligation and Tye is perpetual and shall oblige all *Scots* Men, under the Pain of being justly accounted Covenant-Breakers, as long as Sun and Moon shall endure; and therefore the best Encouragement that can be given to him, is

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direct Breach of Covenant, and that which makes all his Encouragers and Supporters justly liable to all the Judgments, Woes, Calamities and Miseries, that the Lord hath threatned in his Word against Covenant Breakers, in these Places of Scripture, *Deut.* xxix. 20, 21, 22, 23, 24, 25. *Lev.* xxvi. 25. *Neh.* iv. 13. *Jer.* xxxiv. 18, 19, 20. *Ezek.* xvii. 18, 19, 20. And it may justly be feared, that the Lord, in his just Displeasure, will hasten on these Judgments and Miseries, not only upon his Encouragers for this palpable Breach of Covenant, but also upon this Land for their Sakes.

7. Because the owning and encouraging of him, is a casting Contempt upon, acting contrary unto, quite overturning, utterly ruining, and burying in shameful Forgetfulness, the whole covenanted Work of Reformation, all the established Order of faithful Church-Judicatories, and their seasonable Warning against *Prelacy* and *Seſtarianiſm*, and all faithful Witneſſes, Wreſtlings, Proteſtations, Teſtimonies, Preachings, and Exhortations, that ever were in this Nation, againſt Prelacy, and joining in Conjunction with *Hereticks*, and ſuch as are Enemies to Truth and Godlineſs; and is a poſitive condemning of the Zeal and Faithfulneſs of the general Aſſembly of the covenanted Church of *Scotland*, which was holden at *Glaſgow* in the Year 1638. for their condemning of the *Engliſh Service-Book* (which before that Time was obtruded upon the Church of *Scotland*) the Book of Canons, Book of Ordination, and the high Commiſſion, the five *Papiſh Articles of Perth*, removing of *Episcopacy*, and all other *Romiſh Wares* out of this Church, and the juſt and commendable Sentence of Depoſition and Excommunication, paſt in the high Church of *Glaſgow*, *December 13th*, 1638. by Mr. *Alexander Henderson* Moderator of that faithful General Aſſembly, at their Appointment, againſt the abominable ſcandalous

Land; and, which is yet worse, the joining with him in any Part of publick or private Worship, is a direct condemning of all our highly honoured Martyrs, and their faithful Testimonies, who chused rather to suffer the severest and most ignominious Deaths that could be invented, as Beheading, Drowning, Dismembering, and Quartering, than to join in Worship with any abjured *prelatick* Hireling, such as *Whitfield* is: And it is also a justifying of their Enemies, in all the Severities that were practised against them; and an open proclaiming, as upon the House-tops, that these faithful Martyrs died in an Error, and that they justly deserved to be put to Death, for their Nonconformity with abjured *Prelacy*; and is a practical Ratification and Approbation of all the Cruelties inflicted upon them, and upon other faithful Sufferers in the Time of Persecution: And such is their Guilt, by this their Sin, that the Blood of the Saints can never be purged out of their Skirts, till their Repentance, for hearing and encouraging of him, be some Way proportionable to this their great and grievous Sin.

8. Because he is altogether destitute of that Ministerial Qualification prescribed by the Holy Ghost in *Paul's* Epistles to *Timothy* and *Titus*, which is, that a Minister of the Gospel should not be given to filthy Lucre, 1 *Tim.* iii. 3. *Tit.* i. 7. For it is well known, from his Conduct and Management in *Scotland* last Year, in gathering and collecting such vast Sums of Money to himself, publickly and privately, in the several Places where he traversed, that his unsatiable Lust of Covetousness (when added to other Things that he is chargeable with) shewed him to be such an One, that no other Thing could be rationally judged to be his Design in coming to *Scotland*, but to pervert the Truth, subvert the  
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the People, and make Gain to himself; by making Merchandize of his pretended Ministry. And be this he shewed himself to be a true Son of the Church of Rome; for the Souls of Men are a chief Commodity in their Market, that their greedy Clergymen make Merchandize and Gain of, *Rev. xviii. 13.* And in this he truly imitates his ancient Predecessor *Balaam*, who loved the Wages of Unrighteousness for a Reward, *and taught Balak to cast a Stumbling-Block before the Children of Israel, to eat Things sacrificed to Idols, and to commit Fornication, Num. xxii. xxiii. xxiv. xxv Chapters, 2 Pet. ii. 15. Jude Verse 11. Rev. iii. 14.* If he had received his Commission from Jesus Christ, the chief Shepherd of the Sheep, he would have known, *that he should have given as freely as he received, Matth. x. 8.* His unsatiable Greed, considering his fair Pretences, might be wondered at, if it were not an old Disease in Men like him, who are destitute of the Truth, to act as if Gain were Godliness, *1 Pet. vi. 5.* He cannot, with a good Conscience and a single Heart, say to his Admirers and Supporters, what the Apostle *Paul* said to the *Corinthians*, *2 Cor. xii. 14, 17. I seek not yours, but you. And did I make Gain of you?* For, if he tell the Truth, he must invert this Scripture, and say, *I seek not you, but yours; and I do make Gain, yea, great Gain of you.* For whatever Noise is sent abroad of him, by Men who are bereft of their spiritual Senses, as if he were for advancing Religion, and seeking the Good of Souls; yet his greedy Desire, like the Horse-Leech's Daughter, which cries, Give, give, plainly shews that he is a Man, whose Love to, and Zeal for Money, is greater than ever *Jehu's* was for a Kingdom. And any who will weigh him in the Balance of the Sanctuary, when Profession and Practice are laid together, they will find him to be nothing else but an entire Compound of Self.

Upon

Upon these, and many other weighty Grounds and Reasons that might be given against him, we do for ourselves, and for all others who shall adhere to us in this, by these Presents, expressly protest, testify and declare against *George Whitefield* his coming to *Scotland*, as an Emulsary of *Satan*, and Harbinger of *Antichrist*, to defile the Inhabitants of this Land, by his pernicious *sectarian* Doctrines, and to draw them a further Degree from the Obedience of the Lord Jesus Christ, to follow him in his dangerous Courses of Apostacy, Backsliding, Defection and Delusion; and to give them such an unhappy Impression upon their Minds concerning the Indifferency of all Religions, and the large Extent of Christian and Church-Communion with almost all Hereticks, that so they may be disposed to embrace *Popery*, or any other Error that may be proposed to them. And we do likewise, for ourselves and Adherents, expressly protest, testify and declare against all Persons of every Rank, Station and Degree within the Kingdom of *Scotland*, who have, in any Manner of Way, aided, assisted, countenanced, and encouraged him the said *George Whitefield*, by inviting, calling, or counselling him to come to *Scotland*, by calling or hearing him preach, pray, expound Scripture, admitting him to partake of the Lord's Supper; employing him to baptize Children, to exhort at and serve Communion-Tables, joining with him in this Ordinance, or any other Ordinance or Worship whatsoever; collecting or giving him Money, Meat, Drink, Cloathing, or Quarters, or advising others so to do; printing and publishing his pretended Sermons and other Pamphlets, keeping up and entertaining of Correspondence and Friendship with him; pleading for him and his pernicious Ways, to the furthering of him in his wicked Courses, while he is dealing with this covenanted Nation as with a

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Harlot, in causing the Inhabitants thereof to commit spiritual Whoredom with him. And we do hereby declare, That we do hold and esteem all Persons whatsoever, who do, in any Manner of Way, aid, assist, countenance and encourage him, in any of these Ways above mentioned, to be thereby acting contrary to the Word of God, to our *Confession of Faith* and *Catechisms*, to our *National and Solemn League and Covenants*, to the whole of our *covenanted Work of Reformation*, to our *Martyrs Testimonies*, and to all other *faithful Testimonies* that ever were given in *Scotland* against *Prelacy* and *Sectarianism*: And that as they, by encouraging him, are *Partakers of his evil Deeds*, 2 *John* Ver. 11. so they are, for their so doing, justly liable to the Censure of the *covenanted Church of Scotland*, and are unworthy to receive any Church Privilege, or to be joined with in Christian or Church-Communion with any of the faithful Owners of the Cause of Jesus Christ, until they submit themselves to Church-Discipline, repent for, confess and forsake this their open, publick, scandalous Sin, as publickly as they have sinned.

Moreover, we do also judge it to be our Duty, to bear Witness and Testimony against all the evil Consequences that have already followed, or may hereafter follow, upon the fond Reception and Encouragement that *Whitefield* hath met with in this Land; particularly against the so much magnified Work at *Cambuslang*, and other Places, which, we are perswaded, is nothing but a mere Delusion of *Satan*, and not a saving Work of Conversion, because it is not agreeable to the Way of God's gracious Working in converting his People, manifested to the World in his holy Word, which is our only Rule, as the following Scripture-Instances will clear and confirm.

I. The

1. The Word of God makes it manifest, that the Spirit of true Repentance, real Conversion, and unfeigned returning to the Lord, in such as have been long involved in an open sinful Course of publick Defection from God, ruining of Reformation, or persecuting of the Godly, is evidenced by a deep Humiliation and Mourning for their publick Sins and Iniquities, turning from their evil Ways and sinful Courses, and turning zealously to the Lord, seeking his Glory, owning his Cause, and endeavouring to reclaim others from their sinful Ways, and to engage them to the true Worship and Service of God. This is clear from the Examples of *Manasseh* and *Paul*; for, after their Conversion, they were deeply humbled for their publick Sins; they forsook the same, they turned zealously to the Lord, owned his Cause, fought the Advancement of his Glory, and were instrumental to turn others from their sinful Courses to the Lord, to own his true Worship and Service; which is evident from 2 *Chr.* xxxiii. 15, 23. *Acts* ix. 20, 21, 22. *Acts* xxii. 4. 1 *Tim.* i. 13. But all these Evidences of real Conversion are wanting among these People at *Cambuslang*, &c. for there is no such Thing among them as Humiliation and Mourning for, confessing and forsaking of their publick Sins of Covenant-breaking, Backsliding, Defection, and Apostacy from God and his Ways, which they are guilty of, by complying with all the national sinful Courses that have been in their Day; the Heinousness of which seems to be none of their Grief nor Trouble, no more than if they had never dishonoured God thereby; no forsaking of these national Defections, which they are deeply involved in; no returning to the Lord, by owning of his covenanted Cause, Truth and Ways; no Zeal for the publick declarative Glory of God; no witnessing for the Headship, Kingly Power and Dignity of



of Zion's King ; no Testimony against the wicked sacrilegious Incroachments made upon the same by his Enemies ; no Endeavours made for national Reformation, nor any Means used to reclaim, and bring back an erring backslidden People from the manifold Defections that they are involved in, to the Purity of Worship and Ordinances, which are according to the Word of God, and our solemn *Covenant Engagements*. And since all these Things are wanting, surely it is nothing else (notwithstanding of all the Commendations that are given out concerning it) but the putting on of a new Clout of Delusion upon the Garment of Apostacy, which in the End may make the Rent worse than if this Patch had never been put upon it; *Matth. ix. 16. Mark ii. 21.*

2. In the Word of God, we find a clear and inseparable Connection betwixt confessing and forsaking of Sin, returning to the Lord and finding of Mercy ; this is what the Lord hath joined together in his Word; *Prov. xviii. 13. Isaiah lv. 7. And another Foundation than this, which is already laid down in the Scriptures of Truth, can no Man lay:* And since the Lord is only to be found in the Way of his Word, and in no other Way, then that Way, which is not according to his Word, can neither be of him, nor have his Approbation ; but must be the Way of Error and Falshood : Therefore, such as give publick Intimation to the World, that their Sins are pardoned, and that they have obtained Mercy, before they either confess or forsake their publick open Sins, or return to the Lord, by owning his Cause and Covenant, they thereby contradict the Spirit of Truth, which speaketh in the Scriptures, and speak as People who are acted by the Spirit of Error and Delusion. And this is the Case of those we are witnessing against ; for they give out very publick Accounts that their Iniquities



ties are pardoned, and that they have obtained great and extraordinary Mercy from the Lord, before they either confess or forsake their open, publick, scandalous Sins of Defection and Covenant-breaking, &c. or yet return to the Lord, from whom they have wickedly departed, by owning or shewing any due Regard to his covenanted Cause; and therefore, altho' they have a vain ill-grounded Presumption, to lean upon the Lord, and to say, *Is not the Lord among us*, Micah iii. 11. yet, since they put asunder that which God hath joined in his Word, there is no Reason to believe that the Testimony, which they give of themselves in this, is true. It is also clear from the Word of God, that such as cover their Sin, and break Covenant with the Lord, *shall not prosper, escape, nor be delivered*, Prov. xxviii. 13. Ezek. xvii. 15. But, in plain Contradiction to this, these poor deluded Creatures give it out, and proclaim it openly to the World, that they are prospering in the great Matters of Religion and Godliness; that they are escaping, and are delivered from the worst of Evils; while, in the mean Time, they are both covering their publick Sins, and living in a habitual Course of Covenant-breaking; Therefore this Confidence of theirs, which opposeth itself so far to the Rule of God's Word, cannot be a Covering of the Lord's Spirit, but must spring up from the Spirit of Error and Delusion.

3. The Scripture makes it manifest, that the Use of the Law is not to influence the Body with bodily Pain and Convulsions, but to bring guilty Sinners to the Knowledge of Sin, and to lead them to Christ for Relief, from under that Misery, which the Law convinceth them to be liable to, Rom. iii. 20. Gal. iii. 24. And that Knowledge of Sin, which cometh by the Working of the Spirit of God in Conviction, which is accompanied with a feeling Apprehension of the Wrath of God, and of eternal Misery; what-

whatever Sorrow, Pain or Perplexity it brings with it, is upon the Soul, and not upon the Body. But this new and uncommon Work, cannot be a right Law-work, wrought by the Spirit of God, since it neither brings the Persons it worketh upon to the Knowledge of their open publick Sins of Defection and Backsliding from the Lord and his covenanted Cause, nor yet leads them so to Jesus Christ, as to incline and cause them to own his covenanted Cause, Truths and Interest, which they have all their Days contemned: But, instead of this, they have much bodily Exercise, which profiteth little, *1 Tim. iv. 8.* a grievous and uncommon Motion upon their Body, of Fainting, Convulsioning, bodily Pain, and bitter Crying, &c. which, when considered in all the Circumstances thereof, is so far from proving it to be a right Work of Conviction, which ends in a saving Work of Conversion, that it looks far rather like the Working of that unclean Spirit, which rare such as were possessed with it, and caused a Foming and Wallowing, gnashing of the Teeth, and pining with bodily Pain, *Mark ix. 18, 20.* And as for these great and extraordinary Gifts and Utterances in Prayer, and other Performances, which is so much admired at, and talked of, which is said to be among these People at *Cambuslang*, &c. which is upon a sudden so easily attained, so confidently improved, so much gloried in, and boasted of, by the Patrons of this new Work, as if these common Gifts were infallible Signs of saving Grace and Conversion, we are not in the least moved thereby, to think any Thing the more of it, because of this; since we have learned from the Word of God, which is our Rule, that Satan himself is sometimes transformed into an Angel of Light; therefore it is no great Thing that his Ministers also be transformed into the Ministers of Righteousness, *2 Cor. xi. 14, 15.* Satan hath a Power to deceive, and a Part of his Deceit is by Signs and lying Wonders, *Rev.*  
xiii.

xiii. 14. Rev. xx. 3. 2 *Thess.* ii. 9. The Devils, Impostures, the Socoers and Magicians of *Egypt*, by his permitted Power working in them, wrought some of the same Signs and Wonders, in Shew and Appearance, which *Moses* and *Aaron* wrought in Reality by the miraculous Power of God, that thereby *Pharaoh* might continue in his Contempt of the infinite and divine Power of God, and Disesteem of *Moses* and *Aaron*, his Instruments in that Work, to the hardning of his Heart in his sinful Ways, *Exod.* vii. 11, 13, 22. *Exod.* viii. 7. And it is most likely that these great Gifts that are so much gloried in, and boasted of, whatever Shew and Resemblance they may have to the Gifts of such as are endued with saying Grace and Conversion, that they are only permitted to them by the Power of the Spirit of Delusion, for this End, that they may continue in the Contempt, which they truly have, at the covenanted Cause and Interest of Jesus Christ, which they have all their Days despised; and in Disesteem of the Owners thereof, that thereby they may be blinded and hardned in all their publick Defections, which hitherto, by no Means, they would be reclaimed from. But if they will have it yielded unto, that all Persons, who have a ready Gift of Utterance in divine Things, are in a saving State of Grace and Conversion, according to this crooked Rule they may be brought to a Necessity, tho', perhaps, beside their Intention, to inrol the Devil and the Sorcerer *Balaam* in the Catalogue of Converts; for these had their Gifts of Utterance, in as great Readiness as any at *Cambuslang* or *Kilfyth*, &c. as the Devil's Speech to *Saul* in *Samuel's* Likeness, and *Balaam's* pleasant Prophecies, do abundantly shew, *1 Sam.* xxviii. 15 to 20. *Numb.* xxiii. 19 to 25. *Numb.* xxiv. 5 to 10. But as we take all that is spoken or written to prove this to be a saving Work of the Spirit of God, to proceed from the same Spirit that was in the Mouth of *Ahab's* false Prophets, when they perswaded him, from a lying Spirit, to go to *Ramoth-Gilead* and prosper, which soon proved false and fatal to him, *2 Kings* xxii. 12, 22, 23, 34, 35. So when we consider how blinded and hardned they are in their most publick national Sins, and how trowardly they are going on in the publick national Defections, that this Land is guilty of, we have great Reason to fear, that this, which is given so frank out by many to be a saving Work of Conversion, is nothing else but the unclean Spirit, which for some Time possessed their Bodies, going out, and walking to and fro in dry Places, till their empty Souls be swept and garnished by a deluded Notion of a false, feigned, counterfeit Repentance and Conversion, that so he may return and dwell in their Soul without Disturbance, with a seven fold greater Power than formerly he had, *Matth.* xii. 43, 44, 45.

4. The Scripture makes it clear and manifest, that the effectual Working of the Spirit of God opens Men's Eyes, and turns them from Darkness to Light, and from the Power of Satan unto God, *Acts* xviii. 26. But this Work at *Cambuslang*, &c. is so far from opening their Eyes, and giving them a right Discovery of the Evil of their sinful backslidden Ways, and bringing them from the Darkness of Defection to the Height of the Truth, that it is rather a Mean to shut their Eyes closer, and to blind their Minds darker, by confirming them in their sinful Ways, instead of reclaiming them from the same, and leading them

them from Darknes to grois Darknes, by stupifying them so far, as to make them imagine, that the Lord, who is of purer Eyes than to behold any Iniquity or Sin, with the least Approbation imaginable, is ratifying and approving from Heaven, by an extraordinary Work of Conversion, all their Apostacies and Defections from him (which his Soul abhors) to be right in his Sight. And, by this deluded vain Conceit, that God is approving of their sinful Ways, they are brought under a sad Wo, by falling in with such as call Evil Good, and Good Evil, that put Darknes for Light, and Light for Darknes, Bitter for Sweet, and Sweet for Bitter, *Isaiah* v. 20. and take Strength to themselves from their own Wickedness, *Isaiah* lii. 7. And if their Light be according to their Actings, the Light that is in them must be Darknes; *Matth.* vi. 23. which cannot be of God, but from a Spirit of Delusion.

5. There is nothing more clear in Scripture than this is, that the Lord dwelleth with, giveth Grace unto, and blesteth such as are poor in their own Eyes, humble, and of a contrite Spirit, *Isaiah* lvii. 15. *Matth.* v. 3. & *Pet.* v. 5. For it is the Nature of the true saving Grace of God, to humble, and not to lift up Persons in their own Eyes; but these People we are witnessing against seem to be so far from being the People pointed out by these Scriptures, who have a Right to these Promises, that their Pride, Vain-Glory, and Self-Seeking, whereby they so much affect the Commendation and Praise of Men, that they cannot endure that any should so much as doubt of the Reality of that Work which is among them, but would have all their counterfeited Coin to pass as current Money with the Merchants, that they plainly shew themselves to be such as, by Delusion or Hypocrisy, fall directly in with these, who, through a fond Conceit of themselves, said to others, *Stand by, I am holier than thou*, *Isaiah* lxxv. 5. Or, like that poor vain-glorious Boaster, who, through the Pride of his Heart, said, *God, I thank thee, that I am not as other Men are*, *Luke* xviii. 11. Or like these who did all their Works to be seen of Men, *Matth.* xxiii. 5. So, since they are Justifiers of themselves, we are called to remember, that that which is so highly esteemed among such Men, is Abomination in the Sight of God, *Luke* xvi. 15. and cannot be of him, but a Delusion of Satan.

6. The Word of God puts it out of Controversy, that such as are in Christ Jesus are new Creatures, have old Things done away, and all Things become new, that they are denied to all Ungodliness and worldly Lusts, and live soberly, righteously, and godly in this present evil World, and at Peace with all Men, *2 Cor.* v. 17. *Tit.* ii. 12. *Heb.* xii. 14. *Psalms* xxxiv. 14. But the contrary of these divine Qualifications are to be found, with a Witness, among the People who are taken with this new Work; for so far are they from having old Things done away, and all Things become new, and living peaceably with all Men, &c. that, since this counterfeited Work of Conversion began among them, they cleave as close as ever they did to their old detestable Ways of Defection, Covenant-breaking, and Backsliding from God, and from the covenanted Work of Reformation; and are adding Iniquity to their former Wickedness, by being more filled with Wrath, Hatred, Malice, Envy and Malignity against such as shew any Respect to *Scotland's* covenanted Work of Reformation, than formerly they did, which is a sad Symptom that they

they have a deadly Hatred at our solemn Covenants, and the covenanted Work of Reformation itself. when they shew so much Hatred and Rage at such as make Mention of the same; yea, it is well known in several Places of this Land, that those, who are most malignant against our Covenants, and the covenanted Work of Reformation, are the greatest Admirers of *Whitefield*, and the Work at *Cambuslang*, and their malicious Speeches and Threatnings, belched out against such as give Testimony against their dangerous Ways, plainly shews that they are inore filled with the Wrath of Man, than with the Righteousness of God, *Isaiab* i. 20. And since the Tree is known by its Fruits, *Matth*. xii. 33. it is easy to decern, that it is another Spirit that is working in them, than the meek Spirit of Jesus, who, when he reviled, reviled not again, when he suffered, he threatned not, *1 Pet.* ii. 23.

7. We are assured, from the Testimony of Scripture, that the Spirit of God, which is the Spirit of Truth, guides Men into all Truth, *John* xvi. 13. That God is not the Author of Confusion, but of Peace; and that all Things, concerning the Worship and Service of God, should be done decently, and in Order. *1 Cor.* xiv. 33, 40. And if so, then every Spirit, which worketh the contrary Effects upon Men, must be a Spirit of Error and Delusion from Satan; and from this we may be confirmed that this new Work at *Cambuslang* is not of God, but from Satan, because, instead of bringing Men back from Defection, and guiding them to own old dupisid covenanted Truths, it strongly inclines them to a *sectarian* Toleration, and lawless Liberty of Conscience in the Matters of Religion, and makes them disesteem Stedfastness in the Faith, as if it were nothing but Bigotry or Party-Zeal; and instead of guiding them to lawful Means in the Day of their Distress, for Relief and Comfort, it leads them to unlawful Means, even to *Whitefield*, an *enthusiastick* prelatick Priest, as it led *Saul*, in the Day of his Distress, to the Witch of *Endor*, and *Ahaziah*, in the Day of his Distress, for Relief to *Baal-zebub* the God of *Eckron*, *1 Sam.* xxviii. 7. *2 Kings* xii. And the Disorders and Confusions that have been among them in the Manner, and the indecent Expressions in the Matter of their religious Performances, shew plainly that they are acted by another Spirit than the Spirit of Truth, who is the Author of Decency, Peace and comely Order among his People.

8. God's own Voice, speaking to us in the Scriptures of Truth, tells us clearly, plainly and distinctly, *That the Kingdom of Heaven cometh not with Observation*, *Luke* vii. 20. That the Seed of saving Grace, growing in the Believer's Soul, is as undiscernible to Beholders, as the growing of the Bones in the Womb; that the blowing of the Spirit of God upon the Soul, is so secret, that none can tell whence it cometh, or whither it goeth; and that the hidden *Manna*, the *white Stone*, and the *new Name*, the saving Grace of God, with all the various Ways of the Spirit of God's working, by and with his Word upon the Believer's Soul, is only known to such as receive the same, *Mark* iv. 26, 27. *Eccl.* xi. 5. *John* iii. 8. *Rev.* ii. 17. But the Work at *Cambuslang* opposeth it self to all these Scripture Truths, and runneth in another Channel than these golden Streams of the Word of God; for the Work it self, in all the Circumstances of it, as Pantings, Breathings, Convulsions, Cryings, &c. the Removal



val of these Distempers, their Joys, and Comforts, and high Attainments to pray and exhort publickly, &c. come all with such visible Observation, and is so discernible to their fellow Creatures, that the Managers thereof, as if they had usurped *Jehovah's* Prerogative, to understand Heart-Secrets, and to know the Certainty of the saving Work of Conversion upon other Mens Souls, or had been caught up to the third Heavens, and had brought from thence an Extract of the *Book of Life* to *Cambuslang*, and to give out attested Confirmations concerning the Truth of the saving Work of Conversion, upon as many Souls as they please to condescend upon, they give out Accounts to the World of a wonderful Work of Conversion at *Cambuslang*; so presumptuous are they! while, in the mean Time, upon admitting the Word of God to be Judge, this Work will be found to be rather a deep Delusion of *Satan*, than a saving Work of the Spirit of God; for their Presumption in meddling with the secret Will of God, and giving out Determinations, without Warrant in his revealed Will, is a sufficient Confirmation, that it is a Work of Error, Vanity and Delusion, *Deut. xxix. 29. Jer. x. 15. Jer. li. 15.*

We may also with a great deal of Safety add, that we have not a Promise in all the Word of God, from which we can expect that the Lord will honour Men to be extraordinary Instruments of an extraordinary Work of Conversion, who have so many Ways dishonoured and despised him, as the present Time-serving Eraftian Ministers in *Scotland* have done, in betraying, ruining and burying in Forgetfulness the purest covenanted Work of Reformation, that ever was in any Nation since the Apostles Days; and by combining with his Enemies to rob and divest him of his Kingly Power and Prerogative, as he is sole King and Head of his Church, as long as they, with the adulterous Woman, are wiping their Mouth as if they had done no Wickedness, *Prov. xxx. 20.* and are neither confessing nor forsaking their publick national Sins: For the Lord hath declared, that he will honour such as honour him, but such as despise him, as they have done, shall be lightly esteemed, *1 Sam. li. 30.*

The Lord, who is unchangeable, and ever consistent with himself, gave as clear Scripture-Evidences and Confirmations, as ever were since the Apostles Days, of his being sensibly present among his People, and approving of their Ways, at that Time when the three Kingdoms of *Scotland, England* and *Ireland*, in Imitation of the Children of *Israel*, and the Children of *Judah*, jointly bound themselves to the Lord in a perpetual Covenant that should never be forgotten, *Jer. i. 4. 5.* And these Nations were countenanced of the Lord from Heaven with a singular Blessing upon his pure Gospel-Ordinances, with great Power and Success among them, to the converting of many, as long as they continued in the Covenant-Obedience to him; and to many, who continued faithful unto the End, he gave Zeal, Grace, and Courage to seal these Covenants, and the whole covenanted Work of Reformation, with their Blood, in which they had solid Peace, and great Joy and Comfort: And since we are fully persuaded, that our Covenants, and the whole covenanted Work of Reformation, which was so signally countenanced of God, and sealed with the Blood of Martyrs, was of God, and agreeable to his revealed Will, and that all these, who



who are concerned in this Course at *Cambuslang*, *Kilsyth*, and other Places, are involved in, and carrying on a Course of Backsliding and Apostacy from God, which is directly contrary to our Covenants, and covenanted Work of Reformation: and are guilty of overturning, ruining, and burying, as a Thing no more to be remembered and contended for, the covenanted Work of Reformation, and all Testimonies given in favours thereof, and are also burying all the national Sins and Desections, which this guilty Nation hath contracted these Ninety and two Years bygone, as if they were no more to be remembered and mourned for; as we are bound and obliged, from the Word of God, to believe, that God, who cannot lie, nor deny himself, is unchangeable, and will not ratify and confirm from Heaven, by an extraordinary Work of Conversion, two contrary Courses; so are we bound to believe this, (which to us is a concluding Reason) that the Work at *Cambuslang*, and other Places of the same Kind, is a strong Delusion of *Satan*, whereby the Lord is this Day punishing many in this Land with Sin for Sin, according to these Scripture-Threatnings, *Hos. viii. 11. Because Ephraim hath made many Altars to sin, Altars shall be unto him to sin. Psalm lxxxvii. 11, 12. But my People would not hearken unto my Voice, and Israel would none of me: So I gave them up to their own Hearts Lusts, and they walked in their own Counsels. 2 Thess. ii. 10, 11. Because they received not the Love of the Truth, that they might be saved. And for this Cause, God shall send them strong Delusions, that they should believe a Lie.*

Upon these, and many other Grounds and Reasons that might be given against it, we do for ourselves, and for all that shall adhere unto us in this, hereby expressly protest, testify and declare against the Delusion of *Satan* at *Cambuslang*, and other Places, because, as we have shewed, it is not agreeable to the Law and Testimony, the written Word of God *Isa. viii. 20.* And we do likewise protest, testify and declare, against all the Managers, Aiders, Assisters, Countenancers and Encouragers of the same, against all such as, by subscribed Attestations, or otherways, give it out to be a wonderful Work of the Spirit of God, thereby labouring to deceive the Hearts of the Simple, and to strengthen their own ill Cause; against all such as resort to it, plead for it, or any Way approve of it; and against all such as condemn the Faithfulness of such as testify against it: And, finally, against all who pass it by in Silence, without giving a Testimony against it.

And, that this our Declaration, Protestation and Testimony, may come to the World's View, we do appoint and ordain our Emissaries, in our Name, to pass upon the Day of *August 1742.* to the Market-Cross of \_\_\_\_\_ and other publick Places necessary, and there publish, and leave Copies of the same, that none may pretend Ignorance hereof.

Given in Scotland upon the  
August, 1742.

Day

Let King *JESUS* reign,

And let all his Enemies be scattered.

















